Religious Informer.

PUBLISHED MONTHLY by EBEN'R CHASE ANDOVER, N. H.

New Series.. No. 7. JULY, 1820. Vol. 1. Whole No. 20.

Terms.—60 Cents per annum at the office of publication payable at the end of the year, or 50, if paid in six months, and sent by mail or otherwise, at the expense of subscribers.

Those, who become accountable for four sets, may have the fifth gratis. A liberal discount will be made to those, who purchase by the hundred. Persons receiving papers by mail, if any do not arrive at the office where directed, the deficiency will be supplied gratis.

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Twenty-six OPINIONS;

OR, A DIALOGUE OF THE A, B, C'S.

Being an epitome of the sentiments and practices of ALL MEN; *with regard to their aiding and supporting the*

GOSPEL MINISTRY.

BY A LOVER OF TRUTH, HONESTY, JUSTICE, AND MERCY.

"*Many men of many minds.*"

HOW VARIOUS ARE THE OPINIONS OF MEN RESPECTING THE MODE OF SUPPORTING GOSPEL MINISTERS.

A thinks that preachers of the Gospel should be qualified, inducted and supported, in a mode to be prescribed by the Statute Laws.

B is of the opinion that a preacher is not entitled to any compensation for his services, unless he is poor and shiftless, and cannot live without the alms of the people.

C says that it takes him as long to go to meeting, and hear the preacher, as it does for the preacher to go and preach, & their obligations are therefore reciprocal.

D believes that a rich preacher is as much entitled to a reward for his labour, as if he were poor.

E believes a preacher should give the whole of his time to reading, meditating, preaching, praying and visiting,

and therefore he ought to be liberally supported; not in the light of alms, but in that of a Gospel debt.

F joins with E, with this proviso that the liberal support be averaged on all the members of the Church according to property and privilege.

G also agrees with E, provided the liberal support be raised by a free, public contribution, without any knowledge or examination of what each individual does.

H chooses to tax himself, and constable his own money to his preacher without consulting any other.

I loves the preachers and pays them in blessings; but the sound of money drives all good feelings from his heart.

J, when he hears a man preach, that he does not believe is sent of God, feels under no obligation to give him any thing; and when he hears a preacher that gives him evidence that he is in the service of the Lord and devoted to his work, he forms the conclusion that the Lord pays the preacher well for his work, as he goes along.

K likes preachers very well, but preaching rather better. He feels therefore best pleased when the preacher fails coming; and a gap opens for himself, for he had rather work his passage at the helm than pay a pilot.

L argues like a man, that the preacher ought to receive something handsome for his services, & laments that himself is in debt, and cannot communicate any thing without defrauding his creditors; at the same time he takes special care to keep alway in debt for cheap farms, wild land, or some other article of an increasing nature.

M is a man of a thousand, he argues that the mode of supporting ministers is left blank in the New Testament; because no one mode would be economical in all places, but that the deed is enjoined on all who are taught by an ordinance of heaven.

If therefore a contribution is recommended, M will be foremost to the box, when a subscription is judged most advisable his name will be first on the list. If averaging is considered most equitable, he will add a little to his bill, lest others should fail; and if no mode at all is agreed upon, still M, as an individual, will contribute by himself; for he reasons if others are remiss it is neither precedent nor excuse for him. He does not give to be seen of men; but because his heart is in it and these gospel debts, (as he calls them,) he pays with as much

devotion as he spreads his hands in prayer to God. The creed of his faith which seems to be written on his heart is, that although all the money in the world cannot purchase pardon of sin, or the smiles of a reconciled God; yet religion always has cost money, or worth, from Abel's Lamb to the present day, and the man who will not part with a little money for the sake of him who parted with his blood for sinners is a wicked disciple.

N approves of the faith and profession of M, but reduces nothing to practice.

O like his make believes nothing, does nothing & is as near nothing as any thing can be.

P said he thought it to be a matter of mere charity and as charity begins at home, he was bound to provide for his own, at any rate he thought the minister as well off as himself and many of his brethren, and therefore considered himself under no obligation.

Q replied that it could not be a matter of charity at all, since the laws of nature and of God enjoined it, and their own call of the brother made it a matter of moral obligation.

R alleged that he had subscribed liberally to an useful institution and must be excused in that case.

S said that he had assisted freely in building the meeting-house and must have time to recover it.

T enjoined he had been building houses and mills, and had no money left for any purpose.

U said he had a son lately married, and it had called for all he could raise.

V stated that he had made several contracts and feared he should not be able to meet them.

W arose and said he was very much astonished at the pleas urged, as if liberalities to other institutions aiding to build M. H. erecting costly houses, making sumptuous marriages or contracts to amass wealth could exonerate from a positive duty.

X remarked he had a short crop, was poor and though willing was unable to do any thing.

Y stated that short crops and poverty might excuse from doing much, yet could be no just plea for doing nothing, since it was required according to what he hath and not according to what he hath not.

Z said he never subscribed to any paper, and observed I am for none of this obligation, if I get any thing to spare I will

give it and be done with it.

Moreover he thought it rather dangerous to give liberally lest they should make their Minister proud and so hinder his usefulness.

&, rising soberly said he had attended to what had been said on the subject and was grieved in spirit to hear so many objections to the discharge of a reasonable and just duty. he feared that a spirit of pride and covetousness had disposed them to serve themselves of the good things of God without returining to him one thankful offering; he wondered how christians could expect the continuance of the blessings of life who were more abusive of, and unthankful for them than the very heathens, who never use any of a new crop, till they have offered the first fruits to the great giver of all good.

To the brethren, who are so afraid of spoiling the minister by liberalities, he said, are your sons and daughters as lovely, and their souls as precious in your sight as the minister? if so, why do you not govern them by the same rule, and when the sons request superfluities to wear, high priced, gay horses, and 50 or 60 dollar saddles to ride, and the daughters lusting dresses, with trail from 3 to 5 feet in length, fine bonnets and feathers and other costly equipage of dress, why do you not say no my lovely children these will make you proud and ruin you.—No your families can be and appear in all the fashionable elegance of dress, and your boards loaded with the luxuries of life, without adverting to the evil consequences of such conduct. I would said he, brethren were consistent.

Our preachers are like the camels of Arabia, while they are loaded with jewels and spices, feed on shrubs and bushes; or rather like the colt that was tied where two ways met; surely the Ministers of the Gospel ought to live somewhere between the palace and the almshouse; and may God in his mercy save us from all extremes for Christ's sake, AMEN.

Mendon, Ontario Co. N. Y. May 18, 1820.

BROTHER CHASE,

I am happy to inform you, that it is still good times in this quarter. Elder Millard baptized four at West Bloomfield last thursday, I baptized four happy converts at Lima last Sabbath. I have calculated to visit New-England this season, but I have daily calls for help, and feel bound in spirit in this region for the present, which will render it un-

certain. May God help his people unitedly to strive for that "HOLINESS," *without which NO one can see the Lord.*

Very Respectfully Yours,

J. BADGER.

An extract from J. Badger's journal of April 1820.

The 22 I started a journey to Niagary Co. about 100 miles, feeling a particular impression of duty. As this was the first of journeying, after the departure of my Dear WIFE, all creation looked as solemn as death, and all the world could not present an object, that could cheer my drooping soul. Sunday, the 23, I preached and broke bread to a happy company of brethren in Henrietta, in the P. M. preached to a large & solemn audience from, "*Why stand ye here all the day idle,*" from which I noticed, 1st. The husbandman. 2d. The vineyard. 3d. The labourers. 4th. The period, *early in the morning.* 5th. The third hour of the day. 6th. The sixth & ninth hours. 7th. The eleventh hour. 8th. The wages, or penny. 9th. The murmers of the first labourers. 10th. The idlers.

24th. Rode to Penfield, and had a solemn meeting in the evening at the Village. 25th. Rode through a pleasant country to Clarkston Gennessee Co. and lodged at the house of my old friend *Peter Millar.* 26th. Rode to Hartland, Niagary Co. leaving appoinments for my return the next week. 27th. After visiting Elder Doubleday, rode to Dea. Smith's in Royalton. I had not been in this place for nearly two years, but I found some waiting for me to baptize them, and that God was at work in power. Several had the day before, united in prayer for God to send some of the eastern preachers among them, and appointed a meeting for the next day; and I arrived just in season to attend it. A house full attended, and after I had preached about "*The sower, the seed, the ground, and the fruit,*" many wept, and some requested prayer, and many of the saints spake *twice* a piece. At evening, we were much refreshed in conversation and prayer. 28th. Heard Mr. Hall, a methodist, preach, and saw him baptize 1. In evening I preached at the school-house, while cries & songs mingled together.

Also in my visits from house to house, I think much good is done.

29th. Attended a fellowship meeting, heard the experien-

ces of several, and 8 or 10 united with the church. At eve-ning, went to visit a neighbour, and found him in great distress of soul: after conversation and prayers, returned home with Capt. *Buglee*, and retired to bed about ten o'clock. After this, brother Buglee and his wife feeling a great exercise of mind, left their house to visit the afflicted: before they arrived they met the poor man bending down, and weeping, coming to visit them. They went to his house, and had a solemn time in conversation and prayers, and returned at a late hour. And about day light brother B. left home again to visit his neighbours, and returned at 8 o'clock praising God, and the distressed person was made free by the son. At 8 o'clock we had a prayer meeting appointed. When I arrived, the house was filled, and some engaged in prayer, and I did not enter at all but exhorted some, who stood at the door, to turn to God.

At 9 we repaired to the water when I spake a few minutes and baptized 7, one of whom, was daughter of NOAH WEBSTER, D. D. also her husband and oldest son. This is a time to be remembered. At 11, we repaired to the Meeting-House where I met a large assembly, and after speaking some over an hour, we had a solemn time in Communion, at the close of which, I gave them the parting hand in tears, and rode to Hartland and spake to a large assembly at 5 o'clock P. M.

Monday, May 1st. Rode to Gains, Gennessee Co. and had a solemn time in meeting in the P. M. On Tuesday preached at Clarkson, on Wednesday at Parma, and Thursday at Lima.

All through those parts, it seems the fields are all white and *Labourers* are few; and in almost every neighbourhood the cry is, "*Come over and help us.*"

"Ride on all conqering King, ride on,
Thy kingdom come, thy will be done,
Let heaven and earth agree
To sound aloud thy worthy fame,
'Till all our hearts shall be on flame
To rise and reign with thee."

Tunbridge May 25th, 1820.

Dear Brother in Christ,

I send you the accounts of Strafford Qr. Meeting, held at Randolph, 20 & 21 *instant.*

1st. Opened meeting by solemn prayer to God.

2d. Made choice of Eld. D. Bachelder *Moderator* of said meeting.

3d. Made choice of Br. G. Hacket *Clerk* of said meeting.

4th. Called for the records of the last Q. M. and heard them read, and accepted the same.

5th. Called for the letters from the several churches and heard them read, which were refreshing.

In Strafford, there is a good work of the Lord—2 baptized, and one added to the church.

The church at the east part of Tunbridge, a rising time; 4 or 5 of late have been hopefully converted to God.

The church at Corinth, a good time; one died, one added since our last Qr. Meeting.

The church at Orange, a good time; withdrawn the hand of fellowship from two.

The church at Northfield, rather a low time.

The church at the west part of Brookfield, a good time; 2 of late have experienced religion, & one added to the church.

The church at Washington, in a low situation.

The church at Vershire a low time.

The church at the South West part of Tunbridge, a good time; one added.

The church at Randolph, a good degree of stedfastness and engagedness.

The church at Wentworth, no information.

The church at the east part of Brookfield, rather a low time.

6th. Heard a letter read from Eld. John Gould, N. Y. which gave an account of the work of the Lord in those regions.

7th. Eld. Charles Bowles gave an account of the work of the Lord in Stow and Mansfield.

8th. Had a request for Elders A. Buzzell and N. King to attend the North Quarterly Meeting holden at Wheelock, 3 and 4 day of June.

9th. Voted that Elder A. Buzzell be a messenger to the Yearly Meeting.

10th. Voted that Elders D. Bachelder and G. Hacket be messengers to the North Quarterly Meeting.

11th. Voted that Elders D. Bachelder and G. Hacket be messengers to Huntington Quarterly Meeting, holden at Stow, 17 and 18 of June.

12th. Voted that the next Quarterly Meeting be at Tunbridge the Saturday following the 3 Wednesday in August.

13th. Voted that this Quarterly Meeting stand adjourned till after Meeting of worship to-morrow.

Lord's day a very large assembly met for worship. After singing, prayer, & exhortation, Elder Frederick Clark preached a solemn discourse from Mark, 16. 15, 16. *Go ye into all the world and preach the Gospel*, &c.

In the afternoon Elder N. King preached from Jeremiah, 38. 20. *Obey I beseech thee, the word of the Lord*, &c. which discourse was solemn and weighty. After several weighty exhortations and prayer, closed the Meeting of worship.

Opened the adjourned meeting and closed the same.

G. HACKET, *Clerk.*

For the Religious Informer.

Could the disgrace which flows from the commission of a wicked and dishonorable act, operate as a check upon its author, and prevent a recurrence of similar deeds, the labors of the moralist might be exercised with hope, and the studies of the philanthrophist be crowned with success. But when a man is branded with the infamy of a crime, when the pangs of remorse and the bitterness of disgrace conspire to render it more odious and deformed in his sight, if we see him still obstinate in his folly, and plunging still deeper into the bosom of ruin, we should naturally conclude that an attempt to reclaim him by mere process of reasoning and force of argument would be futile and unavailing. This inference receives additional force from another lamentable fact; depravity and vice advance at first under the more artful and insinuating names of gaiety and spirit, they are assiduously studied and fondly embraced as the most pleasing accomplishments of youth, and ere their dangerous influence is perceived, the victim is lulled into a sleep of moral insensibility, from which the voice of pious zeal can seldom awaken him. But should this consideration paralyze the efforts of such as have had resolution to resist the allurements of vice and maintain a steady march in the severest hour of temptation? Should he whose dexterity, prudence, or fortune has saved him from the snares of a deadly foe, refuse to caution his friend, who is to be subjected to like danger because his admonitions have been lost or disregarded before? No; the good man, like a faithful Centinel will forever

stand on the part of duty, and however regardless others may be to his words, he will publish the tocsin of alarm in their ears and conjure them to avert the impending danger. In early life we imbibe those sentiments and feelings and contract those habits which adhere to us in a greater or less degree through the residue of our lives. The extreme docility of our nature renders it impossible to judge how early the strength of our existence will give support to habit or of what avail virtuous example may have in forming & correcting the youthful mind. It is sure that our strongest impressions and those which operate most powerfully upon our conduct through life are those which first ruffle the surface of the blank leaf of nature. So far as our conduct influences the actions of another, so far are we instrumental in filling up the pages of his life, and so far shall we be answerable for the consequences of the motives and principles which he has received from us. Upon every rational being rests a most awful responsibility, and a reflecting mind will weigh well the consequences of every act before he ventures to adopt it.

LEONIDAS.

Minutes of the New-Durham Quarterly Meeting, holden at the free Meeting-house near the Iron Works in Gilmanton, May 17 & 18, 1820.

1st. Opened meeting by addressing the throne of grace in solemn prayer.

2d. Appointed Elder Ebenezer Knowlton *Moderator.*

3d. Received accounts from the Churches, which were as satisfactory as at any former period of this Q. M. Several Churches have recently received great strength by attending more strictly to the order of the New-Testament and having all the necessary officers appointed to officiate in their proper stations. Other Churches are imitating their example. Harmony of sentiment is becoming more general, and a manifest resolution not to exchange the Doctrine of Christ for the Commandments of Men, for the latter is approximating to its end, but the former must stand forever.

4th. Received a joyful epistle from the brethren at Hawke—Forty have been hopefully converted at that place within one year through the instrumentality of Elder Jonathan Kenney, who, with many others are desirous to be received as a church in connection with this Q. M.

May 18th. Meeting of worship commenced at 10 o'clock, and Elder David Harriman, preached a sermon from Rev. 4. 6. 7. which was soon followed with another from Matt. 3. 2. by Elder Moses Cheney. "*Repent ye; for the kingdom of heaven is at hand.*" Many powerful and appropriate exhortations were delivered by the preachers and others. The greater part of the congregation appeared as though they believed they must give an account to God at the last day for the gospel preached at this meeting, for no one appeared to make "light of it."

Appointed the next Qr. Meeting at Elder Peter Clark's Meeting-house in Gilmanton on the 3d. Wednesday in August next, with an Elders Conference on Friday following.

ENOCH PLACE, *Clerk.*

The Elders present at the above Q. M. were E. Knowlton, H. D. Buzzell, W. Buzzell. M Cheney, M. Bean, J. Page, D. Harriman, N. Wilson, J. Kenney, O. E. Morrill, P. Clark, A. Glitten, & E. Place; with a number of unordained preachers.

Rochester, May 20, 1820.

WEARE, N. H. QUARTERLY MEETING

WAS holden at Newport, N. H. on the 1st Wednesday & Thursday in last June. The Minutes are not yet received, but I am informed by a brother, who attended the meeting, that the churches generally remain steadfast in the faith, and the meeting was conducted with great satisfaction.

The next q. m. is to be holden at Wilmot, N. H on the 1st Wednesday & Thursday in September next. Elders' Conference the day next preceding the q. m.

Minutes of the Yearly Meeting, holden at Barrington. N. H. on the 10th day of June, 1820.

1. Chose Elder Samuel B. Dyer *Moderator* of said meeting.
2. Chose Elder Ebenezer Chase *Clerk.*

After uniting in a song of praise, and some exhortations; Elder S. B. Dyer, in a very solemn and impressive manner, addressed the throne of grace by prayer.

3 Called for the minutes of the Gorham, Maine Y. M. which were not present. Elder John Buzzell gave a *verbal* account as follows. The meeting was attended with great harmony, good union, refreshing accounts from most of the Qr. Meetings in the east, but few reports from the west. Good seasons

were enjoyed in worship, and one or more was hopefully converted.

4. Called for reports from the several Qr. Meetings, which compose this yearly meeting.

1 New-Durham reported agreeably to its minutes, published in this number.

2. Sandwich q. m. reported (by *Elder Joseph Quimby*) that they are in good standing in general, and that some churches have revivals. Their last q. m. was holden at Sandwich.

3. Weare q. m. reported (*by Elder E. Chase*) that the church in Weare has recently received divine refreshings, converts have been multiplied, and a number have been added to the church : but the churches in general are rather low.

5. *Accounts were received from some of the q. ms. in the State of Maine.*

1. Elder John Buzzell informed us, that the Gorham q. m. was holden at Parsonsfield, in May last. He said the churches in that q. m. have received some refreshings of late, especially the church in Parsonsfield.

2. A letter from the Farmington q. m. was received, dated at Wilton, Maine, June 3d, 1820, where their last m. was holden.

LETTER. *To the Elders & Brethren, with the whole church in Yearly-meeting assembled.* GREETING.

We, the *messengers* from the several united churches of Christ, being assembled at Wilton for q. m. feel in our hearts to send you the following *salutation* ; wishing grace, mercy, peace, love, & life eternal to all the friends of our dear master, Jesus.

Dearly beloved, We hope & pray that the great "head of the church" will preside over the Yearly-Meeting, and give all that wisdom, which is needful for you to have, to enable you to act and transact on business of such great importance, as that which must of course come before you, respecting the advancement of the kingdom of our Immanuel, the *Glory* of the *Father* & the everlasting welfare of precious souls, bound with us to eternity.

Precious Brethren, We would inform you, that we had a good Quarterly Meeting, although the churches in general complained of being rather low ; yet there appeared to be a union among the brethren in general, and in almost every church, some living, loving children, pressing through all opo-

sition, bound home to Glory, by the way of the cross. The prospect amongst us at present is good, a cry is heard from almost every direction, like that of Macedonia, "*Come over and help us*," O brethren, when it is well with you, remember us in these eastern regions, and pray fervently for the destruction of the man of sin, and the overthrow of the doctrines of devils and men, and the downfall of antichrist's kingdom, and also for the upbuilding of the glorious kingdom of our dear master, Jesus.

Written for, and in behalf of the Qr. Meeting.

DANIEL YOUNG, *Moderater.*
SAMUEL HUTCHINGS, *Clerk.*

N. B. We have chosen Elder Ebenezer Scales for our *messenger* to set with you in Yearly-Meeting.

3. From Edgecomb q. m. we were informed that although the churches, in general, are not so much engaged in religion as we could wish, yet some additions have been made since the last q. m. 32 have been added in Whitfield, and a small church set in order at Small-Point. Brother Henry Meader, of Mount-Vernon, told his experience and call to the ministry, was received, and set apart to preach the gospel and administer its ordinances, by the laying on of hands at said meeting.

4. From Montville, no report.

6. *The following report was from the State of Vermont.*

1. Elder Aaron Buzzell reported that good revivals of religion had taken place through the greater part of Vermont. He mentioned 3 q. ms. viz. Strafford, Huntington, and Hardwick.

2. Elder Jonathan Nelson observed that the Hardwidk q. m. convened on the first Saturday & Sabbath in June inst. and that they enjoyed heaven's blessings, and felt encouraged to persue the heavenly journey, & try to "*possess the good land.*"

7. Voted to adjourn one hour.

8. Met agreeably to adjournment and commenced the meeting of worship, which was continued by prayer, singing and exhortations through the remainder of the day.

Sabbath 9 o'clock A. M. Met according to appointment, and opened meeting by singing, and prayer by Elder Aaron Buzzell of Strafford Vt.

2d. A sermon was preached by Eld. John Buzzell of Parsonsfield, Maine, from 1st. Samuel 6. Chap. beginning at the 10. and ending at the 14. verse. *And the men did so, &c.*

After which, several solemn and instructing exhortations

from male and female were delivered. We then had a contribution for the relief of widow Randel of New-Durham, relict of Eld. Benjamin Randel, deceased.

3d. Adjourned one hour.

4th. Met in the afternoon, the assembly being so large, we held one meeting in the Meeting-house, and one in a grove near by.

In the Meeting-house, after uniting in a song of praise,

5th. Elder Joseph Quimby of Sandwich addressed the throne of grace in a very feeling and solemn prayer.

6th. Eld. Moses Cheney preached from Ps. 50. 22.

Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

1. Spake of the character of God. 2. What it is to forget God. 3. What is to be considered.

The discourse was truly solemn, instructing, impressive, and we believe will be had in everlasting remembrance.

After sermon, Eld. John Buzzell arose and delivered a very searching exhortation, particularly pointed at the heinous practice of forsaking meeting to attend to the practice of intemperance

7th. Voted to hold the next Yearly-Meeting at Weare, N. H. the 2. saturday in June next.

A good season was enjoyed in the grove, where Eld. Aaron Buzzell preached from Gal. 3. 29. "*If ye be Christ's*," &c.

The meeting was closed after several exhortations which were very satisfactory and refreshing.

Signed in behalf of the Yearly Meeting.

E. CHASE, *Clerk.*

ELDERS' CONFERENCE.

ON Monday morning, June 12, we assembled for conference, and after conversing on many things that were thought beneficial for the Elders and Churches, we took into consideration the propriety of publishing the proceedings of the connection, and thought it would be beneficial to the churches to have a medium of intelligence printed monthly, whereby the conection in general, might hear from each other. And as E. Chase had previously commenced a work, called the Religious Informer, a vote was passed as follows.

"*Voted that Elder Ebenezer Chase receive the approbation of this Yearly Conference in publishing a work entitled,*

"*RELIGIOUS INFORMER,*"

and that we will encourage it by communications & subscriptions.

Signed in behalf of the Conference.

SAMUEL BURBANK, *Clerk.*"

During the conference, Elder John Buzzell presented the copy of a vote of an Elders' conference, holden at Parsonsfield, Nov. 9, 1818, which is as follows.

Voted that we do not believe it consistent for us to ordain, or to assist in the ordination of any man, who holds, or preaches a doctrine which we believe is not according to Godliness; and it is recommended to all the Elders in fellowship with us. *By order of the Conference.*

JOHN BUZZELL, *Clerk.*

Voted to concur with the above mentioned vote.

And in addition to the above,

Voted that there shall be no ordination of a preacher of the gospel hereafter considered as valid by us except the candidate first pass an examination at some Elders' Qr. or Yearly-Conference and receive approbation by them.

Voted that these votes be published in the Religious Informer. *Signed in behalf of the Conference.*

SAMUEL BURBANK, *Clerk.*

For the information of New Subscribers.

The design of this publication is to give accounts of the Qr. &Yearly Meetings of the Society, called *Free-will-Baptists*, & notify said meetings from time to time, the names of their ministers and their places of residence, ordinations, and as near as can be ascertained, the number of members in the several churches.—ALSO. Revivals of religion amongst different denominations, miscellany, poetry, biography, deaths, and such other subjects as will be thought interesting to the child of God.

Any person, wishing to become a subscriber, will be attended to by addressing a letter to Ebenezer Chase, Post-Master Andover, N. H. giving directions where to have the papers left, or by applying to any of the Free-will Baptist preachers in the connection, or to any of the Christian preachers, who hold subscriptions. ☞Particular care should be taken to write the name of each subscriber, town, and state distinctly, that there be no mistake in the direction. In large states, as New-York, Ohio, Virginia, Georgia, &c. the County should be mentioned. We hope our friends, will communicate such intelligence as will be useful, and support it by multiplied subscriptions, and prompt payment.

State of New-Hampshire, Hillsborough ss.

This certifies, that a number of the inhabitants of Andover, by virtue of a law, passed by the Legislature of New-Hampshire, June 1819, have formed themselves into a Society, under the name of the First Congregational Society in Andover.

ENOCH MERRILL, *Clerk.*

Andover, May 1st. 1820.

State of New-Hampshire, Hillsborough ss.

Agreeable to an act of the Legislature of New-Hampshire, passed, June session, 1819, authorizing and empowering each, or any sect, or denomination of christians in the state, to associate, and form societies for the support of the gospel: we, James Severens, Benjamin Cilley, Jonathan Kinison, Peter Sweat, and others, met at the house of Peter Sweat on Tuesday, the fourth day of April, 1820, and formed ourselves into a society, by the name of the first Calvanistic Baptist society in Andover, and hereby agree to subject ourselves to such rules, regulations, and bylaws, as a majority of the society shall vote. *By order of the society,*

JOSEPH F. HUNTOON, *Clerk.*

1st. Chose, Deac. James Severens *President.*

2d. Chose, Joseph F. Huntoon *Clerk.*

3d. Chose, Jonathan Kinison and Phinehas Huntoon } *Directors.*

4th. Chose, Peter Sweat *Treasurer.*

5th. Voted to hold our annual Meetings on the first Tuesday in April. *Andover, April 4th,* 1820.

JOSEPH F. HUNTOON *Clerk of the Society.*

DIED.—In this town, James, youngest son of Mr. William Chesley, aged seven years. In this death, the parents have not only been deprived of an endearing son, but society have lost a promising ornament. The conversation of this child was a lesson, that ought to be had in lasting remembrance. He often spake of death and an expectaion of enjoying the blessings of heaven. He exhorted his parents not to weep, & with remarkable resignation fell asleep in the arms of the Saviour.

In Wakefield, N. H. April 2d. Joseph M. Burbank aged 20, a brother of Elder Samuel Burbank of Newfield, Maine.—His death was caused by a distressing fever, much lamented, especially by the young people of his age.

POETRY.

The following lines were composed and sung by three Indians, who were educated at Dartmouth College, at their last interview beneath an enchanting bower, whither they had frequently resorted, in the midst of which grew a "youthful pine."

When shall we three meet again?
When shall we three meet again?
Oft shall glowing hope expire,
Oft shall wearied love retire,
Oft shall death and sorrow reign,
Ere we three shall meet again.

Though in distant lands we sigh,
Parch'd beneath a hostile sky;
Though the deep between us roll's,
Friendship shall unite our souls;
Still in fancy's wide domain,
Oft shall we three meet again.

When our burnish'd locks are grey,
Thin'd by many a toil-spent day;
When around this youthful pine,
Moss shall creep and ivy twine,
Long may this lov'd bow'r remain,
Here may we three meet again.

When the dreams of life are fled,
When its wasted lamp is dead,
When in cold oblivion's shade,
Beauty, wealth, and pow'r are laid,
Where immortal spirits reign,
There MAY we three meet again.

REMARKABLE OCCURRENCE.

Elder John Buzzell embodied the church of Christ in Middleton, N. H. thirty years ago, which then consisted of *eight* persons only, all male. And what is remarkable, there has no instance of mortality happened among those *eight*, till about the first of last month; at which time, Dea. *Samuel Frost* died in the triumphs of faith, and the other seven now remain steadfast in the faith, and are pressing toward the mark, with a large number of younger brethren and sisters, accompanying them on their heavenly journey. *June* 12, 1820.